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is somewhat interrupted, and I need a great deal, I find myself, after not over five or six hours of it in the aggregate, without the slightest indication, even in response to a rough physiological test, of having used up any brain tissue in constructing the dream, but feeling rather as if I had been supplied with more than I took to bed: I usually get up bright and cheerful, without the slightest sense of fatigue, after nights in which I experience architecture and bric-à-brac that in quantity and quality represent in one night dozens of lifetimes of work for great artists, and I am no artist at all. Plainly, I don't do that work. Who does?"—with much more that is similarly thought-provoking, if not wholly convincing.

HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN.
By EDWIN GRANT CONKLIN. Princeton: Princeton University Press, 1915.

The lectures which compose Professor Conklin's book were given at Northwestern University in February, 1914, on the Norman W. Harris Foundation. To any one who does not shrink from a moderate amount of technicality the book will prove most illuminating; to such a reader, Professor Conklin's treatment of his subject will have the merit of being sufficiently technical to be really clear.

The first chapter of the treatise consists of a lucid and adequately thorough description of the phenomena of development, including the development of the body and that of the mind. In dealing with the theoretic difficulties of the latter topic, Professor Conklin shows a philosophic insight unclouded by preoccupation with scientific details. "The statement that mind develops from the germ," he writes, "is not an affirmation of materialism, for while it identifies the origin of the entire individual, mind and body, with the development of the germ, it does not assert that 'matter' is the cause of 'mind' either in the germ or in the adult. It must not be forgotten that germ-cells are living things, and that we go no further in associating the beginnings of mind with the beginnings of body in the germ than we do in associating mind and body in the adult." Here and elsewhere it is Professor Conklin's ability to take the broader view of his subject, without awkwardness or indefiniteness, which keeps the reader in the attitude of satisfied attention.

The cellular basis of heredity forms the subject of a chapter in which processes are described with necessary detail. Through the complexities of the phenomena of inheritance the author, in his third chapter, pilots his readers with remarkable skill, explaining the methods of Galton and of Mendel, and discussing the modern modifications and extensions of Mendelian principles. In the next division of his work, Professor Conklin treats fully of the influence of environment, making especially clear the precise scientific reasons for disbelieving in the inheritance of acquired characteristics and the distinction between

these and the so-called "induction" effects, which may be carried over to the generation succeeding the one first affected without, however, becoming hereditary.

In the discussion of eugenics, to which the fifth chapter of his book is devoted, Professor Conklin shows himself eminently sane. While emphasizing the tremendous value of good inheritance as compared with any other factor of development, he points out with convincing effect the folly of the wholesale measures of sterilization advocated by some crusaders in the cause of eugenics, and the unwisdom of trying to lay down rules for human mating. "After all," he remarks, in the course of a discussion in which he fully recognizes the value of such methods as are really feasible, "in the choosing of mates a combination of instinct and intelligence is probably the safest guide. Our instincts, built up through long ages, are generally adaptive and useful, and if they be guided by reason the result is apt to be better than if either instinct or reason act alone."

Especially enlightening is Professor Conklin's discussion of genetics and ethics in the concluding chapter of his work. His pronouncement upon the question of determinism and responsibility expresses with decisive clearness the normal attitude of the modern scientist and scientific philosopher. "Man," writes Professor Conklin, "has been regarded as a 'free agent' or a mere 'automaton,' absolutely free or absolutely bound, wholly indeterminate or wholly predetermined. But these extreme views are unreal, unscientific, and unjustifiable, for they contradict the facts of experience. We have the assurance of experience that we are not absolutely free nor absolutely bound, but that we are partly free and partly bound; the alternatives are not merely freedom *or* determinism, but rather freedom *and* determinism."

For those who desire real knowledge of the important subjects of heredity and environment, Professor Conklin's book is emphatically the one to read. In hardly another treatise can be found so clear, shapely, and relatively simple an outline of the essential scientific facts, or so sound and inclusive a view of what the facts humanly signify.

THE SONGS OF KABIR. Translated by RABINDRANATH TAGORE. New York: The Macmillan Company, 1915.

From one point of view the poet Kabir, of whose verses Rabindranath Tagore has made the first popular English translation, is a personality worthy of respectful interest. He was of the type of true teachers, fearless, and in his way clear-sighted, seeing beyond creeds and forms; his was the sort of spirit to which men turn in search of freedom for the soul and reconciliation with life. Like other men of this type at its best, there was in him a large element of sweet reasonableness and sanity. Born in or near Benares, of Mohammedan parents, probably about the year 1440, he became in early life a disciple of the celebrated Hindu ascetic Ramananda. Ramananda's own